

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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Pastor M. K. Thornton, of Starkville, assisted Pastor W. H. Thompson last week in a meeting at Pheba.

Rev. M. V. Noffsinger spent last week with the church at Silver City, in a protracted meeting with Pastor J. H. Richardson.

The city of Jackson sent to the Galveston sufferers last week \$1,648.50. Jackson is always ready to do her part for fellow sufferers.

Rev. E. T. Mobberly, late of Louisiana, now residing at West Point, was in attendance upon the Columbus Association, last week.

The opening at Clinton yesterday was the largest for many years. It is expected that this session will be the largest for several years past.

THE BAPTIST has received the warmest welcome at all the Associations, and its subscription list is growing nicely. We trust for the good of the cause that at least one thousand new names will be added by Christmas.

The Galveston disaster was one of the most horrible in the world's history. Over 4,200 bodies have been identified, but this lacks much of covering the whole number who lost their lives. Many have been buried whose identity was impossible.

Bro. T. C. Schilling was called to Gillsburg church last Saturday and J. H. Lane was called to East Fork. This is quite a compliment to both. Bro. Schilling preached 17 years at Gillsburg and Bro. Lane 10 years at East Fork.

Bro. R. H. Purser will begin work in his new pastorate at Brookhaven, October 1st. We learn that his church has just closed a good meeting conducted by brother Compton, late of Baltimore. Brother Purser is one of the best pastors in the State, and we predict an era of prosperity for the Brookhaven church.

In connection with Bro. Foster's paragraph we desire to say we have later information, and the well is now in progress, having been already sunk to the depth of 130 feet, and the workman have the strongest hopes of securing an abundance of good water. But the subscriptions are very much needed, as there will be \$200 to be paid out this week.

Quite a large number of prominent citizens representing several counties, held a conference on last Monday, considering the best steps to be taken to consummate a railroad from Jackson to Columbus. The proposed road would traverse the largest section of country of our State destitute of railroads.

Rev. W. L. Skinner has removed from Seymour, Texas, to Clarendon, where he is comfortably settled in the pastor's home, giving his entire time to the Clarendon church. Bro. Skinner is a Mississippi College man and well known in Mississippi.

The Fannin Baptist church is expending over \$400 in improvements on their church building. They have added a vestibule and belfry, and have repainted the entire building. The roof has been much elevated which adds much to the appearance of the building, rendering it one of the prettiest country churches in the State.

## Special From B. M. F. C.

Girls came to-day, will open to-morrow with about 200 boarders, all rooms in boarding department taken, several girls unable to get places, there are other rooms to be ready soon.

Sept. 18, 1900.

## Refreshings From the Presence of the Lord.

The Lord is moving among His people. Refreshings have come and continue to come from His presence, and many conversions is the result. THE BAPTIST comes to us with revival news from many parts of our State. We rejoice.

The writer would report two good meetings held recently. At Sandersville, Bro. G. C. Johnson, of Meridian, preached with earnestness and with power. Results—twelve accessions; six by baptism, and the most precious revival that the Lord has given that church for several years.

At Indian Springs, near Ellisville, Bro. M. Walters, pastor, the writer preached. Visible results—eighteen accessions, ten by baptism, and a revival of great power and far-reaching in its influence.

The majority of revival meetings are not reported to our paper, but the heavenly chronicler observes and keeps an infallible record of the work of the Holy Spirit in the regeneration of souls, and not one of them is forgotten of God. His gospel is as powerful to-day as it ever was, when accompanied by the Holy Spirit. To the Triune God we give praise for evermore.

O. D. BOWEN.

Ellisville, Miss.

## Oakley.

We have just closed a very precious meeting here. The writer did all the preaching. A deep interest was manifested from the beginning by the church and the unsaved. The gospel had its power. Five were received for baptism and one was restored. We feel sure others will follow. Some were impressed that they ought to accept Christ, but said we will wait for a more convenient season.

We all feel greatly encouraged. Onward and upward is our motto. Our church is continually growing. We are willing to attempt great things for God and he is blessing us in return. God bless THE BAPTIST.

W. S. ALLEN.

## Notice!

HARMONY ASSOCIATION.—This Association will meet with Unity Baptist Church on Saturday before the 4th Sunday in October, being the 27th of the month. Unity church is eleven miles a little south of west from Vaughan, a station on the Illinois Central Railroad, in Yazoo county. This is the nearest railroad station, and persons wishing to attend the Association and coming by rail, will be met at that place on Friday's and Saturday's trains. All persons who are coming, will please drop a card to the undersigned, so that he may know how to provide for their transit, as we would be glad to have as many come as will. We hope all the churches in the Association will have a full representation. We will try to accommodate all who come. Bro. Editor, we expect Bro. Rowe and yourself, without fail.

Yours for the work,

B. F. MILLER.

## Ebenezer.

A meeting of 8 days commenced at Ebenezer Baptist Church on the 1st Sunday in September. The pastor, Rev. Thos. Lansdell, was assisted by Rev. Elisha Gardner, of Smithdale, Miss. The meeting increased in interest from day to day, and all were much impressed by Bro. Gardner's plain, earnest sermons. It seems to be a gift with him to make the Way of Life so plain that all may understand. The church was much revived and a Baptist Young People's Union was organized. The meeting continued during the whole week, and on the second Sunday morning, in the presence of a goodly assembly, the pastor led fifteen willing and happy converts, all in the bloom of early youth, down into the waters and buried them with Christ in baptism. It was a solemn and beautiful scene and a fitting close for one of the best meetings ever held at Ebenezer church.

God has greatly blessed us and we are very thankful.

HATTIE A. DIXON.



## Some Choice Men of the Pew.

## WILFORD ZACHARIAH LEA

It is an oft repeated saying that a child's education should begin with its grand-mother. The grand-mother, as such, is not usually thought of as bearing responsibilities. We connect her with the old arm-chair, with the frilled cap and slipped feet, and with the well worn Bible. There is a look on her face that is almost vocal, with thoughts of the jasper walls and the crystal sea, of angelic voices and supernal joy. We think of the grand-mother as one to be tenderly caudled and warmly loved. We see in the smile that lights her care-worn face, the deft work of an invisible smithy that is welding the links of time and eternity; we see the blending of the evening twilight with the golden dawn of the day of rest and gladness. What care wore these wrinkles in grand-mother's face, where, in old age, the smiles play at hide and seek? There is a half way house between the little child, who puts her glasses on her round, youthful face, and, using her stick, walks half bent across the room, as a sportive mimic. That half way house, the devoted mother, holds the results of the work, of the long days of care when came the crows-feet on grand-mother's brow as inheritance for the child of ruddy cheeks and mirthful glee. Paul speaks of the faith in the youthful Timothy which dwelt first in his grand-mother Lois, and in his mother Eunice.

Wilford Z. Lea was born at Huron, Miss., Dec. 27, 1815. Huron is about thirteen miles east of Liberty, the county seat of Amite county. His father and mother, Zachariah Lea and Sabrina Clay, were married in Virginia, the State of their nativity. After a short stay near Knoxville, Tenn., coming down the Tennessee and Mississippi rivers in a flat boat of their own construction, they reached Natchez in 1805. Zachariah Lea had a number of brothers who came to Mississippi with him. They suffered the perils of emigrants of those days, but the women would ply the oars while the men would ward off the Indians, with their rusty rifles.

Along with these emigrants came to our State a woman of blessed memory. Mrs. Margaret Clay, nee Margaret Muse, was the grand-mother of Wilford Z. Lea. She was born in Chesterfield county, Va., April 2, 1735, and died at Huron, Miss., February 13, 1832, in the ninety-seventh year of her age. About one hundred and fifty years ago, she was accustomed in her native State to go hear the persecuted Baptist preachers, preach from the prison windows to those who would congregate outside the jail. She became a convert, and, to avoid persecution, was baptized at night in the James river near Richmond. The ice was broken to make place for the solemn ceremony, witnessed by the stars, and the few whose love for their Master, cast out from the tribunal of men. But they could not escape the watchfulness of the enemies of religious liberty, and, being apprehended, were sentenced to pay a considerable fine or be publicly whipped at the post. She could not pay the fine, and the public flogging for being a Baptist would have been administered

to her, had not a kind-hearted one paid the fine for her.

Grand-mother Clay lived with Zachariah Lea, father of Wilford Z. Lea. She gave thanks at the table, and conducted family worship. She would some times have the young Wilford kneel by her side, and, placing her hand on his head, would pray heaven's blessings on the youth of tender years. What a benediction on the boy! Ah, how lovely the grand-mothers who speak to the dimple-cheeked, flaxen-haired little boys of the light they see coming over the jasper walls from the throne of the One whose "years shall not fail." Mr. Winchester Everett, of Amite county, has the old arm-chair and the hymn book that belonged to grand-mother Clay, which he prizes for the memories that cluster about them. Her remains rest in peace in the family grave-yard of the Leas at Huron. Virginia has in Hollywood at Richmond the mortal remains of our Southern chieftain, *Mississippi's pride*, Jefferson Davis. May his ashes rest there in peace. Mississippi's genial soil holds the sacred dust of one of Virginia's noblest daughters, born so near Richmond as within the sound of a cannon shot, and our generosity is not called upon to yield anything to the "mother of presidents" in the exchange of the ashes of a statesman for the sacred dusts of a saint.

Zachariah Lea first settled on the Amite river, ten miles east of Liberty, and about sixty-three miles south east from Natchez. After laboring through the day, at night he pounded his corn in a mortar for meal. He brought salt and flour for his family on a pony from Natchez along the Indian trails. The old Salm church on Cole's Creek had then been in existence fourteen years. What were they doing over there in 1805? Here are a few excerpts from the minutes of the church of that year: "January 5, 1805. Received brother William Snodgrass by letter.—February 1, 1805. It is the unanimous opinion of this church that brother Wilson Bolls (one of the ancestors of the late W. W. Bolls) be licensed to preach the gospel.—The church has adopted a rule that all the male members shall attend on the day of conference.—October 5, 1805. Philipena White, for unmercifully beating orphan children, is excluded from the fellowship of this church.—The first Sunday in December 1805. Excluded Mrs. Harrison's Jane for deviating from the truth."

After remaining a few years on the Amite river, Zachariah Lea moved to Huron, three miles further east where Wilford Z. Lea was born, and where James E. Lea, grand son of Zachariah Lea, is now living. Here Dr. C. H. Otkin found his wife; Elder A. J. Miller followed his example, and Elder R. W. Merrill got a good wife when he married the sister of the wives of these two men, the three the sisters of James E. Lea. My head would grow dizzy should I climb higher up this genealogical tree, and I trust I shall be excused from any further demonstration of my agility in the ancestral garden.

Wilford Lea joined the Liberty Baptist church when he was twenty-five years of age, and was baptized by Elder William B. Wall. This was early in 1841. He has continued

his membership at Liberty till the present time. He moved to his home three miles east of Liberty, in 1842. He has been going over the same road to church for fifty-eight years. For more than a half century, he has been a faithful and constant attendant at church. For thirty years, he did not fail thirty times to attend the conference meetings of his church. He has not in the fifty-nine years of his connection with the Liberty church been asked for his contribution to his pastor's salary; it is always paid promptly. For fifty-nine years a member of a church and not once necessary, under the most trying financial conditions of his church, to ask him for money to pay the pastor. Ah, that some people in our State would read this! Such statements are too prosy for them.

Mr. Lea has been a deacon forty-seven years, and served as clerk of his church for thirty years. He was treasurer of the old Mississippi Association twenty-five years. The Mississippi Association is the mother association in the State, constituted September, 1806. It has had many great laymen, and to be treasurer of it for twenty-five years is no mean compliment. In 1858 the Mississippi Baptist State Convention met at Liberty, twenty-five miles from the railroad. Mr. Lea made the motion at Lexington, the year before, that the next convention be held at Liberty, and had sufficient influence with the body to secure the meeting of the convention. He was energetic in assisting in the conveyance of the delegates to Liberty and back to the railroad, an undertaking of no small consequence. At the convention, the payment of \$2,000.00 due on the *Mississippi Baptist*, was discussed and agreed upon, and Mr. Lea gave \$100.00 to the enterprise. He gave Prof. M. T. Martin \$25.00 to assist in raising the mortgage off Mississippi College in 1872, and aided him with his influence in South Mississippi.

Mr. Lea has, in his long life, been a man of great hospitality. His residence is a typical southern rural house, two stories high, with spacious rooms, broad halls, and with a wide inviting front veranda. In passing such a home, any one feels as if he is doing violence to his love of ease not to turn in and enjoy the cool shades or enter its open doors. Here Baptist preachers have been entertained for more than fifty years, and the doors are open wide yet. It used to be said, if a Baptist preacher went to South Mississippi to preach, he must go to see Wilford Lea, and get him to sign his credentials. The first time I ventured to preach in the Mississippi Association was at New Providence church. I asked him to do me the usual favor. With a merry laugh he said the people would take my word for it that I had met him and gotten his approval. Dr. J. R. Graves was very fond of Mr. Lea. During Dr. Graves' last days, he visited this generous host and remained with him a fortnight or more to recuperate his failing health. It was Dr. Graves who gave his home the name of The Free Baptist Hotel. Perhaps the good old deacon has not at any time heard the flapping of the wings of the angels, but doubtless he has often felt after his visitors had left his hospitable home that he had gotten more

than he had imparted.

Wilford Lea is a ripe Christian character. His pastor, Elder T. C. Schilling, says, "Bro. Lea is one of the most consecrated Christians that I have ever known." Do you know Elder T. C. Schilling? He is as guileless as a child, and possessed of an artless christianity, curious after spiritual things, and utterly devoid of false flattery or base deceit. Then we must believe what he says of Mr. Lea. In speaking in view of the approaching end of his life he has said, "My mother was a good woman, I hope to see her before long—I am as a man on his way home, waiting at the depot for the coming train, I am listening for the whistle." His soul may be happy when he hears the shriek of the engine down the way, but many will mourn his loss, and the world be poorer, when the heavenly train pulls out with Wilford Lea aboard.

Mr. Lea is a correct man. He inherited from his old grandmother the feeling that what is right is worthy to be observed, and that the demands of conscience are final. The pleading of policy and the proffer of a bribe are as sounding brass to such people, they are a positive annoyance, and rejected with scorn. I have it in my mind that Margaret Clay and Henry Clay were related by blood. Henry Clay, the son of a Baptist minister, was born and reared in the "slashes" of Hanover county, Virginia, near Richmond, on the north side of the James, and Margaret Clay in Chester county, just south of the James. Henry Clay said, "I would rather be right than be president." Margaret Clay was ready to bear the lash for conscience' sake. Wilford Z. Lea was born in this strain of blood. His life has been ordered by the plummet of truth, his edges have been cut by the ledger line of Holy Writ. He has always aligned himself with the good, the true, the progressive, and no spectres of wronged widows and orphans haunt him in his declining years. He has lived for God and humanity; grateful humanity honors and reveres him, and God is ready to receive and reward him.

Z. T. LEAVELL.

## Some True Words.

I notice that most communications in the paper are from our ministers, and this is right and proper; they are our shepherds, and ought to lead us. But there are some things that may be said better by laymen, as it will perhaps be better received from them, as the sayer is in the same boat with the sayee.

I was much interested and enthused at the State Convention. It was pleasant and interesting to meet and get acquainted with the workers and leaders of our denomination. It causes us to feel a greater interest in all of our enterprises and gives us more exalted ideas and greater love for all of them.

I was forcibly struck with the number of great men we have. In fact, there were so many doctors, and we heard so much about doctors, that one felt like he was in a medical association. However, I noticed a remarkable difference in M. D. and D. D. The former, when performing a painful operation, use anesthetics, either general or local. The

latter, on the contrary, seem to have left their anesthetics at home. Perhaps they feared weak hearts. And they opened the most painful wounds without even washing them with antiseptics.

For instance, one doctor said some churches, when they get behind with their pastor, simply vote him out and another pastor in, and this settles the debt.

Another doctor said that a very small proportion of our members pay all that is raised by our denomination, and that a large majority of our members pay nothing.

Another doctor (and, strange as it may seem, he appeared to be a brother of much feeling,) said: "I know who built this magnificent church-house, of which every Baptist in the State should feel proud. It was built largely by the pastors of the State, and it came out of their larders and wardrobes."

Just think of such wounds as these being torn open, with no regard to anesthesia or acesis! And yet, strange to say, the treatment seemed very successful, and no doubt the patient rested better after the collections for the various objects.

It occurred to me that it was a pity that all the members of all the congregations represented could not have been present to understand the needs of our different enterprises and to receive inspiration from the appeals made. As it was, most of the collections were from pastors pledging their churches, and the idea occurred to me: The pastors feel the wants of our various objects, and in their zeal think their people will sustain them, whereas their people think little of the matter; and I wonder if, at the next Convention, it can be said these contributions have been made largely by our pastors from their larders and wardrobes?

It is to be hoped that the enthusiasm they received may have been carried home to their congregations and has been spread, as one would convey measles or whooping cough. We would all be better if we could attend all the Conventions and our Associations. Even our church meetings, Sunday schools and prayer meetings are sources of inspiration to performance of duty.

Brother country members, it is now about crop gathering time. Let us not forget our pastors. We can spare them a load of corn, or a few loads of hay or potatoes or a fat hog. But for goodness sake don't make it a part of their salaries. A salary paid in this manner amounts to very little. It is almost equivalent to paying him by voting him out.

I wish this was not so long. I would like to say something to the sayees about the abomination of annual calls. All of the old mossbacks are cocking their ears and listening, about this time, to hear, "What about calling a pastor for another year?"

I think our pastors and churches are all too much inclined to change pastorate. It is an evil I believe to be dying out, and the sooner the better.

Let us keep our pastors longer, and love them more and more all the time. Calls ought to be indefinite—to continue until a good cause for a change; and that will do away with that annual restlessness and want of a change.

Much of the coldness of our churches is caused by our own wrong living and neglect of duty, and if our pastor is called of God to preach, and feels "Woe is me if I preach not the gospel," he is not likely to be a drag to the church, and is more apt to want to leave when he should not than to stay after his usefulness has passed. His love for and watchful care of the church will be a sensitive barometer to indicate to him when it will be best for him to make a change.

W. B. KINABREW.

## HARD ON EXPERTS.

One Unexpectedly Finds a Ten Pound Microbe in New Orleans.

A New Orleans newspaper tells a good story on one of the Mississippi experts while an inspection was being made for yellow fever in the Crescent city a year ago:

"A house to house inspection was being made by experts (?). A case of accouchement had to be submitted to the ordeal. The attending M. D. prepared his patient for it, telling her not to get excited, as she knew she hadn't yellow fever. She entered into the joke. The expert diagnosed the case closely, and told the patient she had yellow fever. She quietly denied the impeachment, and to prove that she was correct and they mistaken, she gently removed the bed cover disclosing to view a healthy "red" infant, ten pounds in weight, remarking to the disconcerted doctor: "It is the largest yellow fever microbe I ever saw, doctor." The crestfallen expert quietly withdrew, leaving mother, babe and family M. D. to enjoy the joke.

Moral—Deliver us from the experts and State Boards and give us a national quarantine, or transfer us to the Klondike."—Ex.

## Cherry Creek.

We closed our meeting here on the 9th. The Lord was with us in great power. The meeting began with great interest, the interest increasing until the close of the meeting. Many of the old people say this was the greatest meeting this church has had since the days of the Balls, who used to labor there. There was no undue excitement in the meeting. The people were of one accord in one place, and God was with them in the fullness of the Spirit.

Twenty-eight were added to the church, twenty-five of whom were by experience and three by letter. Of late, when there is a good meeting and many souls are saved, someone will cry out, "Excitement." But we try to conduct meetings in such a way that men and women will be led to Christ and trust Him as their own personal Savior. We almost always have an altar service, where we read and explain the Scriptures to those inquiring the way of life.

Bro. Bell conducted the singing for us, to the delight of all. We deserve nothing ourselves, and therefore we give God all the praise for this good meeting and ask that all who read this pray for the writer, that he may be useful in the Master's vineyard and always know that all his help is from God.

T. A. J. BRASLEY.



## Questions and Answers.

Conducted by A. J. FAY, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church policy and biblical interpretation.]

Bro. J. M. Sheleg, Charleston, Miss., wants to know:

(1) If the passage of Scripture (Rom. 8:28) is a reason that we should love God?

Paul did not design to teach our duty to love God by this passage, yet the fact that God makes "all things work together for good to the called" bring them under great obligation to love Him. The command to love God is given in Lev. 6:5. The reason for loving Him is given in I John 4:19.

(2) What does the expression mean: "To them who are called according to his purpose?"

It means those who are saved by means of the gospel, and upon the condition of repentance toward God and faith in the Lord Jesus Christ.

(3) What is meant by Rom. 8:27-30?

All biblical scholars will confess that it is exceedingly difficult to give anything like a satisfactory explanation to this Scripture.

Of course, the chief difficulty is found in the words "foreknow and predestinate." Perhaps the best we can do in giving a solution to these words is that they represent the state of the divine mind with reference to those whom God proposes to save, through the mediation of His Son.

That we may know something of the state of the divine mind with reference to a future event, let us refer to Acts 2:25, where it is said, with reference to Christ: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In this passage the words "the determinate counsel and foreknowledge of God," indicate the state of the Father's mind with reference to His Son, who was to be taken and by wicked hands crucified, so in like manner the words, "He did foreknow, He did predestinate," in the passage under consideration, indicate the state of the divine mind with reference to all saved, according to the purpose and plan of the gospel.

(4) "Was Paul unconditionally chosen to eternal life?"

No. He was chosen like all other men. His call was extraordinary.

(5) "Was it not unjust for God to choose Paul to be an apostle, rather than to choose a Christian?"

No. In the divine mind Paul was a Christian when he was chosen. With God all time is eternal now. He does not count time, as we do. What we would say, is to occur; with God, it has occurred already. In the mind of God, Paul, the Christian, was chosen to the apostleship, and not Saul, the sinner.

Bro. Josephus Moore, Johnston Station, Miss., wants to know: "A husband and wife, members of the same church, live together for a while, and for some frivolous cause the wife applies to the court to obtain a divorce;

ought the church to discipline her for the same?"

Answer—From the teaching of Paul, it seems clear that this lady should be disciplined, if the statement, as it occurs above, is true. Let us note the following Scriptures: "For the woman, which hath an husband, is bound by the law to her husband, so long as he liveth." Rom. 7:2. "Let not the wife depart from her husband." Rom. 7:10. The same declaration is recorded in I Cor. 7:59. With these Scriptures before us, we cannot see how the church could do otherwise than to make the violation of such a plain precept a matter of discipline.

Bro. W. I. Harris, University, Miss., wants to know "If the pastor of a church is too ill to perform the ordinance of baptism, may a licentiate perform the physical act while the pastor pronounces the baptismal formula; or should the baptism be postponed until the pastor could perform it?"

Answer—While I would not say that a baptism administered under the above conditions is not valid, yet, for the sake of order and to forestall criticism, I would suggest that the old, regular way is better. If we begin to leave this or that item out, we cannot tell where the thing will end. It is better to be on the safe side.

### Orphanage Pledges.

Stern necessity compels me to again call the attention of your readers to the pledges kindly made at the Convention for water supply at the Orphanage. The best plan seemed to be the sinking of a deep well at the Orphanage.

An experienced well man came out to prospect. He was satisfied good water could be gotten at from three to five hundred feet. With the approval of the resident Trustees, we made a contract with the Fettel Well Company, of New Orleans, to sink a deep well. Their machinery is now on the ground, and about ready for operation. They expect to begin boring at once. This will require of us a cash expenditure of \$200 per week until finished.

Many of the subscriptions have been paid, but a large amount is still unpaid. Will not all who pledged send in the amounts promised as early as possible? If anyone cannot conveniently pay now, will they not pay just as soon as possible? Our children are now beginning to be sick on account of the water getting low in our cisterns. In two weeks we hope to secure a well of good water.

The Lord heard Moses when he cried for water for the Israelites, and commanded him to smite the rock, and water flowed out for the people. In God's Providence, we have thirty-four homeless children to feed and care for. We cannot smite the rock and bring out the water, but by the help of kind friends we can smite the bowels of the earth, and have not a doubt that God will give us good water when we do so.

Helping us now will be perpetually giving a cup of cold water to God's little ones, and He will abundantly reward all of our helpers.

L. S. FOSTER.

## NOTES OF TRAVEL

### Constantinople.

On Saturday, the 11th day of August, we set sail from Athens on the Austrian Lloyd steamer "Poseidon" for Constantinople. We left the famous harbor of Piraens at 4 o'clock and sailed out into the Aegean Sea. The harbor is land-locked and is a safe haven for the many vessels which anchor here. Piraens is full of activity and has a business-like appearance. Leaving this seaport town we look back as we pass the port of Phaleron and catch a last glimpse of the Acropolis and Mar's Hill. I am confident the Aegean Sea was never on better behavior. Our sail through it was delightful and the fresh sea breeze soon restored the vitality and energy we had lost in the heat of Athens. Crossing the sea in a northeasterly direction we see the site of Troas, where Paul was when he received his Macedonian call. It is situated on a slightly elevated shore, with hills on three sides of it. Now it occupies only a very small part of the ground which the city once covered. Sailing past Troas we come to the city of Dardanelles, where many passing ships are met. Entering the strait we are reminded of the fact that this is the Hellespont and the spot where Xerxes crossed with his great army. On both sides are large fortifications guarding the entrance with heavy artillery. Soon after passing the city the sun goes down on us, and before coming into the sea of Marmosa we are off to sleep. On awaking we find we are anchored in the mouth of the Golden Horn. Its water is chiefly backed water from the Bosphorus Strait, and is so-called, because in appearance it resembles a cow's horn. The bridge which spans the Golden Horn was alive with people from one end to the other. The harbor was alive with row-boats, carrying people and baggage. Horns and whistles and tongues filled the air with a babel of sounds.

This is Turkey and all are gobbling at once. Finally we engaged a boat and were rowed ashore, where we were met by officers and led into the custom house. Here our baggage was gone through and our passports demanded. They were in due form signed by the American and Turkish consuls in London. After looking them over four of our party were led out, but two of us, Mr. Reid, of Texas, and myself, for some yet unknown reason were held back by the officers and with our passports were transported across the Golden Horn to the police station. Here we fussed in English and they fussed back at us in Turkish, so there was another babel of tongues. We knew we had transgressed no law of theirs, as we had not yet touched foot on their soil. Knowing we had our government behind us since our passports were signed by our consul, and vexed by theirs, we feared no evil at their hands. I hastily wrote a note to our consul while our friends appealed to him in person, and very soon he came to our relief, and we bade farewell to the officers and went on our way rejoicing. My friend Reid is a red-hot Texan, but I persuaded him to hold his peace, as there were two powers that could shake the walls of any police station, the power of God

himself and a thirteen-inch American gun. They have not yet given any excuse for our detention, but our friends think we were thought to be Italian anarchists; we think they wished the honor of two American gentlemen to grace their sanctuary. But our dark complexion, hair and eyes would lead them to think us dagoes. After our experience with these Turkish officers we were soon seeing their city.

The characteristic dress of the Turk is the fez, a cap made of red felt in the shape of a low cone, with a black silk tassel hanging from the top of it. It affords no protection from the sun or its glare and appears singular why it should be so universally used as a head-dress. It is worn by all classes, from the Sultan in his palace, to the beggar on the street. Officers of all kinds wear it, and while they are regaled and shine with golden epaulets, gilded belts and glittering scabbards, their head is adorned only by the inevitable fez. A singular thing about it is, they never pull it off. It is worn indoors and out. They will slip their sandals off on entering a mosque, but never their fez. It is worn at the table and in the social circle, and I suppose they sleep with it on. The women wear robes which hang about them in shapeless masses and of a peculiar cut. Their faces are covered with a kind of cheese cloth and when you see one uncovered you wish it was covered. The women are seldom seen in public; when they enter a mosque or place of worship they are screened from the congregation of men.

Constantinople was originally called Byzantium, but when taken by Constantine in A. D. 330, he made it the capital of the Roman empire, and called it after his own name. In 1453 it was taken by the Turks, and since that time it has been the capital of the Turkish empire. It is built on hilly ground, and seen from a distance is picture-que and beautiful, but like many other things, "distance lends enchantment to the view." It is a walled city and has, all told, twenty-eight gates. Its streets are narrow, crooked and filthy, with miserable houses made of wood and clay. It has a population of one hundred million, including flies, mosquitoes, bed-bugs, dogs, and about 700,000 people. In a three minutes' walk on one of its principal streets I counted eighty-one dogs, these are the scavengers of the city.

We visited its places of interest and saw the principal monuments of her antiquity and of her modern splendor. St. Sophia, a cathedral built in the time of Constantine, but now a Mohammedan mosque, still stands, richly adorned and in perfect order, as if it had been built but yesterday. It has a forest of massive columns supporting the massive dome and ceiling above. On one of the piers which supports the dome is the print of a bloody hand, made by Sultan Mohammad II, while standing upon bodies of Christians slain in this church when he took Constantinople. Of course we are expected to believe all traditions we hear.

Leaving this ancient mosque, we go around to a modest little chapel to see the Dancing Dervishes, of whom we had often heard. Friday is their Sabbath, so we avail ourselves of the opportunity of seeing them on this day.

## THE BAPTIST.

At a stated point in their service they walk out in white robes into a circular space in the middle of their chapel and begin whirling on their tiptoes so fast that their skirts stand out straight. A screeching, grating music is kept up by a kind of choir in the gallery for half an hour, and when the time is up the dancers walk to their seats without staggering. It is the strangest and wildest exhibition of religious fanaticism we have yet seen.

It was in Constantinople we saw our first crowned head. The Sultan goes on Friday to one of the mosques to pray; knowing this, we drove out near his place of prayer that we might see him. He came out of his palace gate in a carriage drawn by two sorrel horses, this was followed by an empty one drawn by two grays, in which he was to ride home. In front of him marched a dozen or more of his generals and other chief officers. About two regiments of soldiers were drawn up on each side of the street, and two of cavalrymen stood in line in an open plat of ground nearby. His dress was a plain military suit, and on his head the inevitable fez. As I looked on this great parade, I thanked God for the marvelous simplicity of the Christian's religion as compared to this superstitious form of the Mohammedan heathen. I am glad to be an American citizen and not a Sultan. I am glad I can worship God in my closet and fear no molestation.

Spending a week in Constantinople and tiring of its dogs and filth, we took ship one day and went out ten miles from the city into the sea of Marmosa and spend a delightful day on one of the Princess Islands. Our day was full of pleasure and rest, the sea-breeze was invigorating and no day in our travels has been more delightfully spent. The day following we went up through the Bosphorus strait to the Black Sea, the great inland sheet of salt water. Returning to the city of Constantinople, we packed our luggage and made ready to leave on the following day. We took rooms on a Russian steamer going from Odessa to Beyrout. The deck was covered with a motley crew of steerage passengers, who carried with them their own bedding and provisions. They were a miserably filthy, ragged and unsightly crowd. Most of them were bound for Mt. Ethos and Salonica. There were only about one dozen first-class passengers on board. Our state rooms were large, neat and clean, and our meals, four each day, were most excellent. But unfortunately for us, the Aegean was rough, and all of us turned up, not with sea-sickness, but with disordered stomachs. Our first stop was at Thessalonica, where Paul reasoned three successive Sabbath days and some believed on him. We stopped here about ten hours and went to the traditional synagogue where he preached. Thessalonica is well located on a hillside sloping down to the sea. It is a city of about 30,000 inhabitants, many of whom are Greeks. It has street cars running on its principal streets and a railroad coming into it. We were more than glad to visit this city, and after seeing its places of interest and the customs of its people we returned to our ship and while waiting in the harbor we read the two

letters of Paul to the church here, and an account of his visit as given in Acts. We were intending on leaving here to sail across the sea of Smyrna and Ephesus, but owing to the Bubonic plague in the former, a quarantine prevented our doing so. So we sail away to the Isles of Chios, Rhodes and Cyprus, thence to Beyrout and Joppa. I shall write my next letter from Jerusalem. Our trip to the Orient so far has been delightful and is surpassing our expectations. With my heartiest good wishes I am

Yours fraternally,

W. E. ELLIS,

August 25, 1900.

## Good News From Harpersville, Walnut Grove and Tuscola.

The meeting at Harpersville, began on Saturday, the 17th of August, and closed on the following Thursday. It was one of the quietest and yet most enjoyable meetings the writer has ever held. Almost every non-professor in attendance was converted. Seventeen were baptized and one received by letter. The church is happy and unified.

Dr. W. F. Yarborough did the preaching for us at Walnut Grove. He won the confidence, admiration and affection of all the people at the very beginning. His sermons were pure, strong and effective. The Holy Spirit guided him to preach the line of truth most needed at that place. He labored both in and out of the stand with all his might. The result of the meeting was very satisfactory indeed. Ten were added to our church, two others expressed a determination to join other Baptist churches at their earliest convenience, while two or three members of the Methodist church of the village publicly professed conversion. Bro. Yarborough made the impression upon us that he is a good man and one of the best preachers to whom we have ever listened. May God continue to uphold and bless him in our prayer.

Tuscola is my mission church, situated five miles east of Lena. It was organized two years ago with about 16 members. It was increased last year to 27. I was assisted in this meeting by Brethren E. J. Hill, of Lena, and Luther Gilbert. The Lord gave us the congregations and blessed the word. The membership was exactly doubled. There were 26 by baptism and 1 by letter. Four or five heads of families were baptized. The church is a success and the people are happy.

I am now at Lake, on A. & V. with Bro. Rooker. Pray for God's blessings upon us.

I almost forgot to tell you of the successful opening of Harmony Baptist Institute at Lena. There were 82 enrolled the first day, nearly 30 of whom are boarders, and others are coming in constantly. Our faculty is very satisfactory and our people are happy. God bless THE BAPTIST and its readers.

T. J. MOORE.

Lena, Miss., September 10, 1900.

Squire (engaging coachman)—Are you married?

Coachman—No, sir. These 'ere scratches came from a cat.



## Subsidiary Currency.

It begins to appear that the Chinese have held the horns, heretofore, as the champion bars of the world, they must surrender them now to the newspaper reporters of the two hemispheres. No such false reports and contradictions as has been coming to us from China of late, could be discounted, even by the father of lies." Then, again, it is doubtful if the Boxer murders in China can nearly equal the Chinese victims of mob violence in great America. Verily, the extremes seem to meet in the highest civilization and lowest heathenism.

The love of work is infinitely better at the start in the world for any boy than the love, or even the possession of money without it. There is nothing truer than that while "the love of money is the root of all evil," the love and habit of work is the foundation of all true human greatness.

If we do our best to meet all of the duties and obligations of the day as they arise, we shall not only rejoice in the present results, but find on the morrow an increase of strength for greater responsibilities. Then "whatsoever the hand findeth to do, do it with thy might."

What kind of religion is most Christ-like, and that is most pleasing in the sight of God, is that which makes itself most seen and felt, not only in the church and on the Sabbath day, but every day as well, even in the home, in the social circle, in the office, in the shop, in the field, and in fact any where and every where. It also secures the richest blessings. "For the Lord God is a sun and a shield, the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly."

The limpness now and then observed and complained of among Baptists, is largely due to the kind of preaching some of them get from the pulpit. There are some time-servers, money lenders or money getters, in many congregations whose material liberality can be safely counted on only when their "free thinking" liberality is not offended. A little more iron is needed in very much of our preaching and teaching to keep some go-to-sleeping souls out of the pit.

We have never doubted that capital oppresses labor. The long and simple fact that so many colossal fortunes have been and are being made by capitalists while those who do the work are not improving their condition, is indeed they are holding their own; is proof enough of that fact. But where is the remedy? Evidently in wise legislation and just administration. But how are these to be had without wise legislatures and just courts? And how can these be had without fair and honest elections? "Ah, there's the rub." Well, why not all who are not capitalists, or who sympathize with the working people, unite at the polls and vote for wise and just men to make and administer the laws? Is it possible that the money of

the capitalists controls the working men and their sympathizers at the elections, and through their own cupidity, causes them to vote their own continued oppression? If majorities rule, and they are in the majority, as evidently they are, what is the matter?

We all have come to know the fishiness of the advertisement's of most patent nostrums as well as those of new discoveries and inventions, out of which "certain and perfect health will come," or gigantic fortunes be made. Having acquired such knowledge we leave such things alone as frauds and worthless. We have begun to fear some such thing is coming to be true of young people's religion. No small lot of the advertising that such religion is getting these days by over zealous friends and gushing advocates are of a like exaggerated and misleading character, and quite as likely to awaken distrust, not to say disgust, and cause many who think to pass it by as not even worth the sampling.

Extremes in religion are no more useful than they are in other things. To put your light under a bushel is bad enough, but probably little or no worse than attempting to make a corner on all of the light. If you turn up your lamp too much it will smoke, and lamp smoke, you know, is smut. So likewise any exaggeration of religion is false, and falsehood in religion is even worse than smut; it is the "blackness of darkness." The Pharisee was the old time cornerer of all the light, but our Lord did not hesitate to say that, "the Publicans and Harlots would go into the kingdom of God before he would." How about the fellows of to-day who lay a like claim to perfection in holiness and sanctity?

The only adverse criticism of Dr. Moody's "Welcome address" at Hot Springs, that we have seen, comes from the papers that have shown the greatest leaning to Uncle Billy's sickly fad, of an invisible church with visible branches. The truth is, it was a straight-out Baptist talk that not only vibrated in nearly all hearts present, but awakened the echoes along the track of time clear back to John the Baptist and the Jordan. If the "pay plan" has come to stay, and we are on that account—as some suggest—to have no more "welcome addresses," it is well that one of Moody's should be the last; such truthful works will never die.

It is not an easy matter to fix a standard of success in missions that will suit everybody. With some it seems to be the amount of money raised, with others the number of souls converted. How shall we decide so momentous a question? This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world, not to collect money but to "save sinners." Then is not the sum and substance and summit of all evangelical work that of making converts and saving souls? Perhaps, then, the Baptists who are said to give less money to missions than some other people, yet make more converts than all others, are more intimately associated with and dependent upon the Lord in their work for him. Who knows?

J. A. H.

## Report on Missions.

(Read before the Chickasaw Association at its late session.)

Our heavenly Father, the God of missions, has greatly blessed our work in the mission fields during the past year; and we joyfully render thanksgiving and praises to him, for his continued mercies, and abundant blessings, so graciously bestowed upon the workers and the work.

Everything indicates that it is the Lord's will that we enlarge our work, and the servant who fails to heed the hand-writing of Providence, will, sooner or later, read the hand-writing on the wall. New fields are sounding the Macedonian cry, and we must answer them with the needed men and money. The prayers of our fathers have been answered. The doors are opened, and the laborers are ready to go; but where are the dollars? Jesus said, go ye into all the world, preach the Gospel to every creature. The work is great and the command is plain. Every part of the world is a part of the field to be cultivated. Who is to do this work? The answer is plain. It is the churches; and until every member of every church is enlisted, we have not all obeyed the command. Are our churches enlisted? With shamefacedness we confess that not more than half of our churches, or one-third of our members, have any interest in the work. Who is responsible for this? We answer by saying, who are overseers, or leaders of the churches? The churches will be just what the pastors make them. The old adage, "like priest, like people," is another way of saying whatsoever a man soweth, that shall he also reap. It has been said again and again, that the churches and the people will never be reached, until the pastors themselves have been reached, and converted to missions, so I repeat it again.

What we need is some system of contribution in all our churches by which every member will be reached. That system, whatever it may cost of patient thought, and prayer, for wisdom in its elaboration, or of men and means to secure its efficient action, we must have. Without it we shall always be harassed at home by not knowing what to do; continual embarrassment of those in our employ by not knowing what to depend on; a crying destitution on every hand, and our land filled with churches whose piety and activity are dwarfed by the want of proper training for the very work for which they were organized.

The greatest duty of the hour, the noblest work of this 20th Century movement is to devise and make effective some plan that will elicit and combine the benevolence of our people. When will our work be done?

When we have succeeded in sending the messengers of peace northward and southward, eastward and westward, to every creature in all the world, and ignorance and superstition falls, like Dagon before Ark; and the light and liberty of the Gospel of Christ reigns in its stead.

Respectfully submitted,

W. M. GADD.

## God's Complete Workmanship.

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

Subject: "God's Complete Workmanship of Man as Divinely Planned."

1. The creation of something out of nothing is grand, and so exclusively divine man cannot explain it.
2. The restoration of order out of disorder at the beginning is also grand and incomprehensible.
3. It may truthfully be said, the same mystery shrouds the life germ.
3. But we are told, after God surveyed his creation at first he was pleased. Then he reviews his complete work in us, and sees eternal good coming therefrom. May we not safely conclude he is greatly pleased?

## I.

## CHRISTIANS ARE CREATIONS OF THE DIVINE HAND.

1. Paul tells us that we were dead in trespasses and sins. Again, he says we are new creatures in Christ Jesus.

John tells us that those who experience the new birth are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God"—meaning not by the human process of generation. It comes from God.

2. It is God's law in all nature that the offspring shall partake of the nature of the parent. Flesh and blood cannot give spirit. The new birth, then, is a necessity, if we become children of Him who is a spirit.

3. A house, a piece of machinery, or a man, that is not suited to his vocation, is a failure. God came to man after the fall desiring good works, and found him unsuited for them, and proceeded to make him a new creature in Christ Jesus unto good works.

## II.

## THIS CREATION IS IN CHRIST UNTO GOOD WORKS.

1. When good works were required, this gracious change had to take place. So little capacity had we for good works, that it was necessary for a new creation. We read in Titus 2:14, that Christ "gave himself for us, to redeem us from all iniquity, and purify unto himself a people of his own, zealous in good works." Thus we are taught not to perform good works to secure some ulterior boon, but to accept that boon that we may do good works. The gospel message, then, to all who hear it, is the trumpet call to service—not to idleness.

2. All life ministers to some other life—vegetation, fruit, animals, etc. So the Christian, when in the way of his creation, ministers unto God.

3. Purity and harmlessness are but negative graces, and are not sufficient justification for existence. The great end of being is the doing of positive good. The judgment will turn on the use we have made of our talents.

## III.

IT WAS IN THE DIVINE MIND FROM THE BEGINNING, THAT WE SHOULD WALK IN GOOD WORKS.

1. The road was made before we were ready to walk in it. Here is a road for every regenerate soul—good works. No more puzzling our minds about something to do. The opportunity, word, Holy Spirit, or our talents, will tell us what to do.

1. It is well for us to understand that "walk" here means habitual tenor of life. It may not be possible for us to feel that we have done some good work every hour in the day, or every day in the week; but the general course of life has been for good.

3. While we are to remember we are to be "zealous in good works," we should also remember that we don't gather grapes of thorns, poetry of commonplace minds, nor heroes of feeble souls.

4. The specialist finds God's work thorough in all lines of science. The new creation is as thorough as the old. God shapes the thoughts, fancies and pleasures of the redeemed.

5. God has adorned nature with wonderful beauty. His spiritual work is adorned with the beauty of holiness.

R. L. BUNYARD.

Hernando, Miss.

## The Origin of Things Familiar.

BROTHER JONATHAN.

The origin of this term, as applied to the United States, is as follows: When General Washington, after being appointed commander of the army of the Revolutionary War, went to Massachusetts to organize it, he found a great want of ammunition and other means of defense; and on one occasion it seemed that no means could be devised for the necessary safety. Jonathan Trumbull, the elder, was then Governor of the State of Connecticut; and the general, placing the greatest reliance on His Excellency, judgment, remarked, "We must consult Brother Jonathan on this subject." The general did so, and the Governor was successful in supplying many of the wants of the army; and thenceforward, when difficulties arose, and the army was spread over the country, it became a by-pharse, "We must consult Brother Jonathan;" and the name has now become a designation for the whole country, as John Bull has for England.

UNCLE SAM.

Immediately after the declaration of war with England; in 1812, Elbert Anderson, of New York, then a contractor, visited Troy, where he purchased large quantities of provisions. The inspectors of the articles at that place were Ebenezer and Samuel Wilson. The latter gentleman (universally known as "Uncle Sam") generally superintended in person a large number of workmen, who, on this occasion, were employed in overhauling the provisions purchased by the contractor. The casks were marked "E. A.—U. S." Their inspection fell to the lot of a facetious fellow, who, on being asked the meaning of the mark, said he did not know, unless it meant *Elbert Anderson and Uncle Sam*, alluding to *Uncle Sam Wilson*. The joke took among the workmen, and passed currently; and "Uncle Sam," when present, was often rallied by them on the increasing extent of his possessions.

## THE DOLLAR MARK, \$.

Writers are not agreed as to the derivation of this sign to represent dollars. Some say that it comes from the letters U. S., which, after the adoption of the Federal Constitution, were prefixed to the Federal currency, and which afterwards, in the hurry of writing, were run into one another, the U being made first and the S over it. Others say that it is derived from the contraction of the Spanish word *pesos*, dollars: others from the Spanish *fuertes*, hard—to distinguish silver from paper money. The more plausible explanation is, it is a modification of the figure 8, and denotes a piece of eight reals, or, as the dollar was formerly called, a *piece of eight*. It was then designated by the figures 8-8.—*Gleanings for the Curious*.

## Aberdeen Association.

The fifty-seventh session of this body was held with the Pontotoc church, commencing on the 4th of September.

The introductory sermon was preached by the Christ-like J. R. Sumner, on "The Great Commission."

Organization was effected by electing the old officers, viz.: Frank Souter, Moderator; D. W. Fowler, Clerk, and A. DeLashmet, Treasurer.

The associational territory is Texas-shaped, with Pontotoc in the extreme northwestern corner of the Pan-Handle. This, with a great deal of sickness, caused the number of Messengers to be small. We missed quite keenly Bro. J. A. Rogers, who is now convalescing from a long spell of fever.

The visiting preachers were the editor of THE BAPTIST, who did well for his paper; A. V. Rowe, who was looking after State Missions; G. W. Riley, J. R. Carter, H. L. Finley, the born Colporteur, and E. E. Thornton, who took up a collection of \$31 for the Orphanage. Besides these, we had some visiting laymen, whose presence was helpful.

The Association closed on the evening of the third day. In some closing remarks Bro. Finley spoke somewhat as follows:

"I was baptized within the bounds of this Association. In 1861 I accepted my first ministerial work in this Association. It is a joy to see the body coming back to the simple teaching of God's word. Your harmonious session will be a benediction to me through the years that remain."

The next session will be held with the Amory church, on Tuesday before the second Sunday in October. Let everybody note the change of time.

R. A. COOPER.

"Aha!" exclaimed the heavy tragedian. The plot thickens."

"It's about time!" cried one of the audience, "It's been pretty thin so far!"

Mrs. Lash—What did you get baby for a birthday present?

Mrs. Rash—I took thirty shillings out of he little darling's bank and bought him this lovely lamp for the drawing room.



# THE BAPTIST.

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to name office from which and to which the  
change is to be made.

## WAY NOTES.

It was our pleasure to meet, for the first  
time, with the old Chickasaw Association at  
Wallerville last week. It is an old Association  
and quite large. It was unusually large  
this session on account of reunion of all the  
Associations which have come out from the  
old mother.

Rev. C. W. Smith was re-elected Moder-  
ator, and V. B. Tucker, Clerk. The old  
Association seems to be nothing of ardor  
and enthusiasm on account of age. All the  
objects fostered by our denomination received  
earnest attention, and advanced grounds were  
taken for the New Century's work. Our  
home was with Dr. E. C. Cullens and his  
estimable wife, and young Dr. Cullens and  
his young wife. Our stay at Wallerville was  
of the most pleasant character.

From the Chickasaw, in the northern part  
of the State, we took our flight to the south-  
western part of the State, to attend the meet-  
ing of the Carey Association at Gloster.  
Rev. H. S. Archer was re-elected Moderator,  
and C. W. Hemby, Clerk. This Association  
is not large, but seems to be fully in line with  
the Convention in its work. This Association  
is young, but is growing in numbers and  
efficiency. Drs. Rowe and Brough were  
present; the former still giving his voice in  
the interest of missions, and the latter repre-  
senting Mississippi College. Our brilliant  
young professor of history at the college made  
a very fine impression on the people. He  
won golden opinions by his address on "Mis-  
sissippi," on Saturday night. Pastor W. S.  
Culpepper has the hearts of his people, and is  
unquestionably leading his flock to commend-  
able liberality. We regretted to find the wife  
of Pastor J. P. Culpepper prostrated with slow  
fever, which has held her fast as its victim  
for more than forty days.

## THE BAPTIST.

THE BAPTIST had a large list of subscribers  
at Gloster, which was much increased during  
the Association. And notwithstanding we  
spent only one day at the Chickasaw, we  
added several new names and received quite  
a number of renewals. All of the dozen As-  
sociations we have attended have given very  
hearty endorsement to THE BAPTIST, as being  
worthy of the support of all Mississippi Bap-  
tists.

## Blue Mountain Chow Chow.

BY ST. CLAIR LAWRENCE.

The State of Ohio places a penalty of  
\$2,000 and five years' imprisonment, on the  
man found guilty of publishing obscene liter-  
ature. Would that Mississippi had a simi-  
lar enactment.

Some pastors are afraid to cast a stone at the  
sin of pride, forgetting that it is classed, by  
Christ himself, with blasphemy, adultery and  
murder; there is danger of hitting a leading  
member of the church; look out ye cowardly  
shepherds.

The real leaders, the true heroes, in all spir-  
itual warfare are those that seem not to real-  
ize that they are in any sense ahead of the  
common herd.

After an experience of forty years in the  
sanctuary I am more and more convinced  
that it is easier to raise two tunes than one  
collection, unless the congregation is full of  
the spirit, in which case it is but little  
trouble to do both. "Be ye filled with the  
spirit." Eph. 5:18.

At the last meeting of our Association, Bro.  
J. R. Carter was elected chairman of our Ex-  
ecutive Board and St. Clair Lawrence secre-  
tary. Bro. W. E. Berry, the former chair-  
man resigned in consequence of other press-  
ing duties. With this exception, and the ad-  
dition of J. A. Norriss, treasurer of the Asso-  
ciation, the Board remains as per last year.

The excellent speech of Bro. Earnest Col-  
lins, delivered at our last Associational meet-  
ing, was requested by the body to be pub-  
lished in THE BAPTIST. Bro. W. D. Lancaster—the "old man"—offered the address,  
with the exception of that clause which de-  
clares: "The day has come when he who is  
not educated must take a back seat"—Bro.  
Lancaster replied, "that day has not come,  
and never shall, till I am laid in the grave—  
the front seat is mine!" Be it so, "Uncle  
Dan."

The Guyton meeting, at which church  
your correspondent is pastor, closed on Sun-  
day last—9th inst.—at the "Jordan." The  
meeting was a good one, not less than six or  
seven conversions, five accessions, four by  
baptism. The pastor did the preaching with  
the exception of one sermon by Bro. Berry  
and two by Bro. Andersen.

Our little "Athens," though evergreen, is  
peculiarly vigorous just now in anticipation  
of the opening, on the 11th inst. Students  
are already coming in, and the outlook is  
truly encouraging. Our male academy, un-  
der the auspices of Captain Mortimer, is itself  
an educational magnet, opening on the 17th,  
with the prospect of a very full attendance.

The failure of our College people to get

their large new building done will prevent  
their being able to accommodate the number  
of pupils that they had intended to take at  
the opening of the session. However, the  
smaller new building is nearing completion  
at this writing, and it is expected it will be  
ready for the pupils by the 19th, which is the  
date for the opening of the coming session.  
With this new building there will be room  
for about 200 boarders, and the indications  
are that every place will be taken. The pro-  
prietors of the college expect to have other  
new rooms ready by November and hope to  
receive pupils for rooms as rapidly as they  
are finished.

## Printer's Errors.

While the frequent list of "funny" typo-  
graphical errors never ceases to be entertain-  
ing, American readers are apt to be conscious  
of a slight monotony in the humor they af-  
ford. The following collection of errors  
made by the types has the merit of a new at-  
mosphere, and will be welcomed for that rea-  
son:

A London *Telegraph* compositor, in setting  
up an article upon the popular question of  
woman's rights, made the writer wind up  
with a fervid appeal in favor of woman's  
"tights."

Shortly after the battle of Inkerman one of  
the London papers informed its readers that  
"after a desperate struggle the enemy was re-  
pulsed with great laughter." This interest-  
ing statement was due to the compositor  
omitting the "s" in slaughter.

An enthusiastic editor wrote: "The battle  
is now opened." But alas! the compositor  
spelled battle with an "o" and his readers  
said they had suspected it all along!

"Mrs. B. wore nothing in the nature of a  
dress that was peculiar," was transformed  
into "Mrs. B. wore nothing in the nature of  
a dress. That was peculiar."

"Our esteemed fellow townsman, Mr.  
Jones, whose health has suffered from the  
late severe winter, has left us in search of a  
warmer climate. He is now in Hell."  
(Hull.)

"To be effective the skirt should be dis-  
played," ran the line in the fashion column,  
but the "k" in the skirt got transformed to  
"h" making it "shirt," and thus greatly al-  
tered the sense.

A lecturer before a temperance society in  
Leeds, told his audience, in describing his  
journeys, that he had merely had "a taste of  
Naples and Rome." He was horrified the  
next day, in reading a report of his lecture,  
to see that he was credited with saying that  
he merely had "a taste of apples and rum."

A South of England journal said: "The  
queen drove two cows," for "through  
Cowses."—*Fourth Estate.*

Edith—What would you do if you were so  
frightened that your hair turned white?

Myrtle—I think I'd dye.

Brown—Your wife seems rather hoarse to-  
day.

Jones—Yes, I was very late home last  
night.

September 20,

1900,

## Sunday School.

### LESSON FOR SEPTEMBER 23, 1900.

BY W. F. YARBOROUGH.

THE DUTY OF WATCHFULNESS—Luke 12:  
35-46.

GOLDEN TEXT.—Watch and pray that ye  
enter not into temptation.—Matt. 26:41.

As in the case of the rich fool, a covetous  
person is so absorbed in his worldly posses-  
sions as to be taken unawares at the coming  
of his Lord for him. Hence this lesson has  
a logical connection with the last, and fur-  
nishes an additional reason for supposing  
Luke chronological at this point. There is  
no sufficient reason why our Lord should not  
have spoken these words here, and then have  
spoken similar words later on, in discoursing  
on the destruction of Jerusalem and his sec-  
ond coming. See Matt. 24:42-51.

### EXPLANATORY.

*Found Watching.* 35-40. The injunction,  
"Let your loins be girded about and your  
lamps burning," sounds the note of watchful-  
ness, which is the key-word of the lesson.  
The loose, flowing robes, worn by people in  
the East, incapacitated the wearer for work  
or travel, unless they were closely girded.  
The lighted lamps also implied readiness for  
work or travel, on being awakened from sleep.  
The object of the lesson is to put the  
disciples on their guard, that they may con-  
stantly live in a state of preparedness for their  
Lord's second coming. The warning is for  
disciples of all ages, and comes with peculiar  
force to Christians of the present time, when  
the race of life is so strenuous. The lesson is  
illustrated by a figure easily understood in  
Oriental life. The Master of the house, off at  
some festival, would return at night expecting  
his servants to be waiting and ready to open  
the door and receive him when he should  
knock. Not knowing the time of his return,  
they were expected to have everything in  
readiness and open to him instantly, what-  
ever hour of the night he might come. A  
blessing is pronounced on those servants who  
are found watching. An unheard-of honor  
is promised to them. When the Master  
comes and finds them watching, instead of  
allowing them to serve him, he will treat  
them as honored guests, extending such hos-  
pitality as the most distinguished guests sel-  
dom received. The force of such honor is  
best understood when we make the applica-  
tion and understand that our Lord is telling  
us what honor shall be ours if we are found  
watching for him when he returns. He may  
come at an hour when we are most likely to  
be asleep—in the second or third watch, the  
three hours before or the three hours after  
midnight—but, what a great privilege and  
blessing awaits us if we are found watching.

In verse 39, the figure is somewhat changed  
to illustrate the suddenness of our Lord's  
coming. A thief would never break in or  
dig through the dried clay or loosely laid  
stones of the eastern houses, if he should  
come when expected. The good man or

## THE BAPTIST.

9

### PRACTICAL POINTS.

1. It is wrong to do anything, any day,  
that we would be ashamed to do if we knew  
it was the last day of our life.

2. It is a question whether the attitude of  
Christians to-day, with reference to our Lord's  
second coming, is not further from the truth  
than the attitude of the early Christians as out-  
lined in the New Testament. Their view was  
very vivid; ours very indistinct. They quit  
work, at least some of them, in their expecta-  
tion; we have quit looking, at least some of  
us, in our work. Let us do our daily tasks,  
but guard against becoming so absorbed in  
them as to be surprised should he come.

3. It is the same to us whether he came in  
death or in judgment. Our work will be  
over, and the day of opportunity gone, when  
death comes.

From Miss Stigler.

Dear Sisters of the Yazoo Association:

At the recent session of the Yazoo Associa-  
tion, I was re-elected Vice-President of  
Woman's Work. I feel greatly honored by  
the re-election, and will try to do better work  
this year than last.

I ask the pastors to give the ladies more of  
their time and thought. Pastors, meet with  
them occasionally. You don't know how it  
will encourage them to do better work. They  
would feel that you had an interest in their  
work. I would like for the pastors to help  
me in getting new societies organized.

I want each society to write me what they  
are doing.

I call attention to an article in the last BAP-  
TIST from the Central Committee, in reference  
to holding New Century meetings. I have  
written to each society, asking that they hold  
a meeting. I urged them to take the matter  
in hand and see that a meeting is held in each  
church. You will see when the Minutes  
come out of our Association that only five out  
of eleven societies reported.

Sisters, this ought not to be. I ask that  
each society begin now to get ready for the  
next Association. Have this end in view,  
to have the best report there.

MISS BELL STIGLER,

Lexington, Miss.,

Vice-President Yazoo Association.

Sept. 15, 1900.

P. S.—I have this week sent out blanks for  
the quarter's report. Please fill them out and  
send at once to Mrs. Moody.

MISS BELL STIGLER.

South Mississippi Association.

The Association met with Jerusalem  
church, two miles from Gillsburg, embracing  
the second Lord's day in September.

The first day was taken by organizing,  
hearing sermons and appointing committees.  
The same officers were re-elected: J. M.  
Cook, Moderator, and W. P. Smith, Clerk.  
The introductory sermon was preached by J.  
P. Harrington, of Osyka. Sunday was de-  
voted to worship and hearing report on min-  
isterial education. Monday was a good day—  
reading reports and general discussions.  
This is a small body as to churches, but it is  
a working body. All the purposes fostered  
by the State Convention have attention.

J. H. LANE.



## The Home

## Lowly Things.

The palest star that faintly glows  
Amid the fair celestial lights,  
That crown with proud majesty  
The regal brow of night,  
May be a bright and flaming sun  
Whose dazzling rays would blind us  
here  
And set by the Immortal hand  
To light some opaque sphere.  
The faintest life that feebly burns  
Within its puny, mortal frame,  
And to our veiled, unseeing eyes  
Emits no useful flame,  
May hold for Him who fastens it  
A purpose which, if we could read,  
Would reveal mysterious meanings  
Some noble use reveal.  
The dreariest prospect where the face  
Of nature wears no gracious smile,  
And hope has faded from the breast,  
And hearts by sin beguiled,  
May be the spot, when that first morn  
Awakes the dead to radiant life,  
When some glad tongue shall first pro-  
claim  
The presence of the Christ.  
Then let no proud heart ever scorn  
Aught that's created by His hand,  
For all are links of the great chain  
That forms His perfect plan.  
And bit with favor He regards  
The things that men blind abuse,  
And on the lowliest bestows  
The richest gift of grace.  
—Eron Ophio Gregory.

## Holmes' Wit.

Oliver Wendell Holmes was once asked by a woman who was arranging for a fair in St. Stephen's church, Pittsfield, for his autograph for the fair. With delicate humor Holmes wrote a letter in return on a two-page piece of paper, and inclosed a \$1.00 bill. On the first page were these lines:  
Fairly whoso'er thou art  
Turn this poor leaf with tenderest care,  
And hush, O! hush thy beating heart—  
The one thou lovest will be there.

Turning the page the bill appeared, pinned to the second page, and beneath the bill appeared these additional lines:

Fairly lift thine eyes and see  
If this is not a truthful letter,  
Thine the (1) thou lovest will be  
And naught (o) can make thee love it better.

## The Alphabet in Sentences.

The first number of the *Record* contained the following:  
The shortest intelligible sentence which contains all the letters of the alphabet is, we believe: "J. Quack, pack with my box with five dozen quills."  
Since that number was issued, however, we have received three shorter sentences than the one there given. Mr. A. J. Elliot, of Richmond, Vt., sends this one:

"Quick dogs jump over the lazy brown fox."

Mr. J. H. Johnson, of Cleveland, O., sends a sentence which contains less letters:

"J. Q. Plow might vex Z. D. Burk's fancy."

An anonymous correspondent from Attleboro, Mass., sends this: "Pack my box with five dozen liquor jugs."

## A Lesson in Patience.

One of the happiest little boys I ever saw is a cripple and he will never walk. His lower limbs are paralyzed, and the fellow is wheeled around in a chair made for his especial use. When I first saw him I thought how awful it must be for a seven-year-old boy not to be able to run and play like other children, and, without thinking, I asked, "Isn't it lovely her? Don't you wish you could run and jump?"

"Yes," said the little fellow, "I might like it, but I am happy where I am, and perhaps I'd get hurt. Little boys do."

Then I felt rebuked, and the little boy, whistling and singing in his chair, playing with whatever is given him, the minutes of the hours by which the days are told like sunbeams lightening and gladdening life's pathway, has been a lesson to me ever since I first saw him.—*Washington Star*.

## Their Birthday Gift.

In a sunny nook sat two disconsolate boys. It was Aunt Esther's birthday. Uncle George was going to give her a pretty book of poems in memory of the event. Cousin Lester had saved up his pennies and bought her a nice handkerchief. Aunt Olive had made her an apron, and so on around the circle of friends. Mollie and Sue and John and Henry all had some gift for Aunt Esther.

But Bob and Ray had nothing. Some way they had not the means to buy anything, and their little hands were not strong enough to make what they might plan for the aunt they loved so dearly. And so they were very sad this bright morning.

"I wish I could give Aunt Esther something," said Ray with a quiver in his voice, "she's always good to me."

"And me, too," was Rob's quick reply. "Don't believe there's another auntie like her in the whole world. There wouldn't anybody else give us so many things as she does."

Ray had nothing to say to this. The two boys agreed perfectly on

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the point of Aunt Esther's goodness.

"But I don't see what we can do," Rob kept on gloomily. "If I hadn't broken my jumping-jack, and lost my marbles, and left my rubber ball over to Millie's I'd give her some of them."

And then there was silence for a little while. It looked very much as if Aunt Esther's birthday would go by unremembered by any token of love from those sorrowful nephews. By and by Rob's eye rested on a big pile of wood lying loose in Aunt Esther's back yard, just as the hired man had left it the day before. An idea came into his loving little heart. "Say, Ray," he said more cheerfully, "I'll tell you what we can do. We can carry that wood in and pile it all up nicely in the woodshed. I guess Aunt Esther would be glad to have that done."

"All right," replied Ray. "If we can't give her anything we can do something for her."

So at it they went. In an hour's time they had carried it all in and piled it snugly under the roof of the shed.

Then they brought Aunt Esther out to see what they had done.

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## Woman's Work.

Our Church and Our Society in the Work of Soul-saving.

I understand my subject to mean, the relation existing between the Church and the Women's Missionary Society, and the vast opportunities in the work of soul-saving, that are possible in the combined efforts of these two agencies.

The connection between the Church and Missionary Society is like that of mother and child; we being a part of the church, created by the church, and could possibly have no existence outside of the church.

The object of this separate organization is, that the women of the church desirous of stimulating a missionary spirit and the grace of giving, among ourselves, and the children of our church, and to aid in collecting funds for missionary purposes, organize ourselves into a society, and by prayer, contributions and the spreading of information, endeavor to aid the different Boards of our church in giving the gospel to the unsaved of our own and foreign lands.

Some may ask, "Why cannot we do this without a separate organization?" We could, if we would; but I can safely say, that it is hardly possible, for the women of our church who refuse to become members of a missionary society, to be as much interested, or as well informed, as to the different objects fostered by our church; and as a natural consequence, do not have as great opportunities to assist the church in the spread of the gospel and in getting souls into the kingdom of God.

Now we believe that God has given us the right to look for greater things from this united together of our women, and we hope from this united force, to gain strength until all our powers of usefulness shall be many times multiplied and be developed into a mighty evangelizing power—a potent agent in the spreading of the glad news of salvation.

In the division of our plans of work, and that there be no friction, we always aim to follow the same line of work fostered by our church; indeed the plans of work, by which we are governed, are formulated by our own ministry, and given to us that we may, under their guidance and the regulations of our local church, more fully understand and more thoroughly execute the work, that is best calculated to advance the cause of missions and claim souls for Christ.

To thoroughly systematize this work, our women are organized into a Women's Missionary Union, auxiliary to our Southern Baptist Convention. The work of each State being supervised by a State Central Committee, and each local society working through their own State Central Committee.

My paper would not be complete without speaking of the manifold opportunities that have already been taken advantage of, and are still lying before us, in the work of helping to win lost souls to Christ.

For convenience our work (as that of our church) is divided into the State, Home, Foreign and Sunday School Boards.

Our funds for State work are addressed to our State treasury, and go to supply the destitute places of our own State with the gospel to assist weak churches, to support their pastors, in caring for aged ministers, in supplying Bibles and religious literature, in building churches or parsonages, and aiding and educating young ministers.

Appreciating the fact that the best workers in our churches are those who have been trained from childhood. We have the children organized into the band or Sunbeam work; and wonderful is the work being accomplished by these little ones, of whom the Master has said, "Suffer the little ones to come unto me, for of such is the kingdom of heaven." Oh, what an opportunity! This training of our children to grow up to be Missionary Baptists in more than in name; and we will ever find that this special work, unless fostered by our Women's Missionary Societies, will fail, for want of the support they need from us.

Reaching out from our own State, we have great opportunities for the saving of souls, in the work of our Home Mission Field, which covers a vast territory on our Western borders.

Besides giving money to this work, we have the privilege of sending boxes of clothing to our representatives there, thus supplementing what salary the Board pays them, and better fitting them for the great work they have undertaken, to proclaim God's love to the unsaved of that vast section.

No work for Christ can be estimated by statistics, but our societies have sown good seed in many of our large cities among the foreign population, and for a few years past, many societies have done a successful work among the colored women and children. This

work is growing in interest, but our more Southern Societies are continually being urged by our Missionary Union to greater effort along this line. Our work of Home Missions is extended also, to the far away red man, whose earthly possessions we cannot restore, but we can lead them to that better land, whose fadeless beauty may be theirs forever. Also to the people of many of our mountainous districts, have we the opportunity of sending the gospel, without which, they are as forever lost as the benighted tribes in the jungles of Africa.

Upon the return of peace to poor, down-trodden Cuba, a most glorious field "white unto the harvest," has been opened to us, and blind are we if we do not rally to the help of our churches to evangelize this land that has so long been overshadowed by misrule, and so lately been dyed in human blood.

Our opportunities for sending the gospel across the waters, to the thousands in heathen lands, is not so great as that nearer home, but we can, by our prayers, and our means, be a wonderful power.

Notwithstanding the check that is now holding back the progress of God's messengers in unfortunate China, the past is full of the blessings of our Heavenly Father, on the work in the Orient, and let us not be discouraged by this temporary oppression, for have we not the prophecy: "He will use war and bloodshed for the spread of his kingdom;" but let us bestir ourselves, and fully realize that there is a great work to be done by God's people in all foreign lands, and our Missionary Societies are already sending funds to our representatives in Italy, Brazil, Mexico, Africa, Japan and China.

Now, with such world-wide opportunities, should we not work shoulder to shoulder with our churches in their efforts for the saving of precious souls, and knowing it to be God's desire that "all shall be saved," may we be impressed with individual responsibility to Him, and lose no opportunity to speak, to work, to live for this end.

Whatever may be our condition in life may we do our part, and fully realize that, "by way of the Throne of God, we may have unlimited power."

Trusting the promises of God, that the Holy Spirit may be given to those who ask, may the women, who have gathered here to-day representing the different Societies of churches in the Yazoo Baptist Association, make this a time of

special prayer, that we may the better fit ourselves for the great work of winning souls; may we for the sake of Him who hath loved us, so feel the need of a more prayerful life, as the greatest duty incumbent upon us.

May the Holy Spirit so illumine the heart of every woman present that we may see the darkness that surrounds the thousands of unsaved souls, in all the ends of the earth; and may this be a time of consecration of our hearts to divine service, and a pledge to stand by our church in the wonderful work of saving the souls of men.

MRS. IDA BARLOW TROTTER.  
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They regulate the liver, stomach, bowels, kidneys, and blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, appendicitis, headache, malaria, kidney diseases, fever, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1.00 a bottle.

### Rev. John P. Sanders Writes.

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South located in the town of Verbena, Ala. My brother Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C.O.D.

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## Temperance.

Alcohol and Its Effects Upon the Human Organism.

Absolute alcohol is a colorless, volatile liquid of an agreeable odor and burning taste. All the tissues of the body are more or less impressed by it.

Locally applied, it is irritant to the skin, and much more so to the more delicate organs; hence the congestions of the mucus membranes and sometimes hemorrhages and the various inflammations which are frequent in habitual drinkers.

The nine ordinary liquors in general use contain from 42 to 62 per cent. of absolute alcohol.

These liquors, owing to the alcohol they contain, taken internally, cause a feeling of exhilaration, force and frequency of pulse, and in small quantities increase of body temperature, but the continuous use lowers temperature and decreases vital resistance to both external and internal influences. It is first stimulant; after that depressant, with continuous use and large doses.

In diseased conditions, it was formerly considered beneficial as a therapeutic and food agent, but more recent investigation and experiments go to show it to be neither a food nor a safe therapeutic agent.

The healthy body does not need it, and, as shown by clinical tests, European medical opinion is largely condemnatory of its use in disease.

Prof. W. O. Atwater, of the Wesleyan University Conservatory, after experimenting with men shut up in the calorimeter, concludes to his satisfaction that alcohol is a food in moderate doses, and not a poison, contrary to the opinion of leading physiologists of this and other countries, who are daily observing its effects upon the human organism. Prof. A.'s contention is that any substance taken into the body, being oxidized and producing or yielding energy, is a food. The fallacy of such reasoning is shown in that morphine and many other agents, recognized poisons, are oxidized in the body.

No sane man would give morphine or these other agents just because they are oxidized and yield energy.

Alcohol is classified as a narcotic poison, and, as all such agents, is a dangerous instrument applied in the human body, healthy or diseased.

Landois mentions the danger of taking alcohol when the body is subjected to extreme cold.

Northern explorers know of the danger of this agent, and so avoid its use. A party of engineers surveying in the Sierra Nevada camped one night at a great height above the sea level. The air being extremely cold, by bed-time they were quite uncomfortable. Some took a little whisky, and felt better; some took considerable quantity, and felt comfortable and lively; some took none at all. The result next morning was that those who took none at all were feeling quite well; those who took a little were feeling badly, and those who partook largely of the whisky were frozen to death while asleep (under its narcotic effects).

Athletes and prize-fighters, who ply their business most in the interest of the liquor element, are forbidden its use during training and contests, for the reason that it unfits them for efficient service.

Several of the European governments withhold all alcoholic from the soldiers during all strenuous work.

Those who claim alcohol to be beneficial under certain circumstances, as Prof. E. C. Moore, of the University of California, also claim its effects to be baneful.

But let us turn to the testimony and counsel of the alwise God. When speaking to Aaron, 1490 years before the Christian era, He enjoined upon him, on entering upon his priestly office, that "He nor his sons should not drink wine or strong drink, lest they die." "It shall be a statute forever throughout your generations."

The law of the Nazirite was that he should separate himself from wine and strong drink, and should drink no vinegar of wine or vinegar of strong drink, all the days of his separation.

Solomon in his wisdom said: "Wine is a mocker; strong drink is raging; and whosoever shall be deceived thereby is not wise."

Isaiah, when he tells of the judgments of God upon the various sins of the people, lays much stress upon the woes of strong drink.

Coming on down to the time of the forerunner of our Savior, that which was to make him great in the sight of the Lord was, that he shall neither drink wine nor strong drink.

In the face of such testimony as to the deleterious effects of alcohol upon the human organism, to say nothing of degradation of mind and soul and the crimes charged directly and indirectly to its use, I cannot see how any Christian nation or people can legalize the use of that which, as a canker-worm, is eating at the very foundations of our social fabric.

B. L. CULLEY, M. D.

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## ASSOCIATIONAL MEETINGS.

Calhoun—Mt. Comfort, Sept. 26.  
Rankin County—Pelahatchie, Oct. 5.  
Ebenezer—Beaver Dam, 13 miles north-east of Augusta, Oct. 6.  
Liberty—Bethany, 10 miles east of Meridian, Oct. 6.  
Oktibbeha, Mt. Nebo, Newton county, Oct. 6.  
Hobolochitto—White Sand, 9 miles west of Poplarville, Oct. 10.  
Yallobusha—Corinth, 7 miles west of Tillatoba, Oct. 11.  
Central—Raymond, Oct. 12.  
Bethlehem—Concord, 10 miles north-east of Meridian, Oct. 13.  
Louisville—Noxubee, 18 miles from Louisville, Oct. 13.  
Magee's Creek—Beulah, 7-12 miles east of Tangipahoa, Oct. 13.  
Mississippi—New Salem, Franklin county, Oct. 13.  
Pearl Leaf—Green's Creek, Perry county, Oct. 13.  
Scott County—Morton, Oct. 13.  
Coldwater—Ebenezer, Oct. 17.  
Deer Creek—Leland, Oct. 18.  
Fair River—Pleasant Grove, Lincoln county, Oct. 19.  
Kosciusko—Silas, Oct. 19.  
Sipsey—Bethlehem, Monroe county, Oct. 19.  
Choctaw—Bay Springs, Kemper county, Oct. 20.  
New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.  
Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.  
Trinity—Mt. Pleasant, 14 miles north of Maben, Oct. 25.  
Harmony—Unity, Yazoo county, Oct. 27.  
General Association—Goodwater, Smith county, Oct. 27.  
Gulf Coast—Gulphort, Thursday before 1st Sunday in May, 1901.

## The New Route Between the East and West.

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## B. Y. P. U. Department.

BY W. P. PRICE  
Bible Readers' Course.

Monday, Sept. 24.—2 Kings 2.  
By a chariot of fire to heaven (vs.  
11). Compare 2 Kings 1:17.  
Tuesday, Sept. 25.—2 Kings 3.  
Elisha the man of the law (vss.  
12-16). Compare 2 Kings 6:21, 22.  
Wednesday, Sept. 26.—2 Kings  
4:3-4. Poverty relieved. Com-  
pare 1 Kings 17:15, 16.  
Thursday, Sept. 27.—2 Kings  
4:32-44. The dead being re-  
stored. Compare 1 Kings 17:17-  
22.  
Friday, Sept. 28.—2 Kings 5.  
The Syrian captain healed (vs.  
14). Compare Mark 1:29-42.  
Saturday, Sept. 29.—2 Kings 6:  
1-3. Our unseen guardians (vss.  
16, 17). Compare Ps. 137.  
Sunday, Sept. 30.—Conquest  
meeting. Baptist Missionary So-  
cieties (Sunday School and Publi-  
cation). Alternate topic. Our  
foolish excuses. Luke 14:15-24.  
—(From the Baptist Union.)

Our own Sunday School Board,  
beginning October, will issue a  
B. Y. P. U. Quarterly of the same  
size as the Senior Quarterly, which  
will contain the Daily Bible Read-  
ings and the Prayer meeting topics,  
at a cost of 10 cents for a single  
copy, and 6 cents in quantities of  
10 or more.

This is the thing we have been  
waiting for—this brings it down  
where we can get hold of the mat-  
terial with which to run the work.  
The denomination is due Dr. Frost  
a vote of thanks for this publica-  
tion. It is the first of its kind in  
the world to bear the imprint of a  
Sunday School publishing house—  
and it is a BAPTIST house, too!  
There is Frost in his name, and  
there may be some on his head,  
but there is none in his heart.

Let the order for this B. Y. P. U.  
Quarterly be made along with the  
order for the Sunday School litera-  
ture. Let Pastors, Superintend-  
ents, Secretaries and B. Y. P. U.  
Leaders remember this!

If your pastors will all take hold  
now, and talk to their people about  
these readings, we can have 50,  
000 Baptists in Mississippi, read-  
ing the Bible daily, beginning  
October 1st, and continuing 6  
months.

If every pastor in the State  
would make a personal canvass of  
his membership, to secure the  
names of those who would promise  
to take the readings, we  
will soon begin to be 100,000  
strong as well as 100,000 strong.

In this connection, do not fail to  
read the following, taken from the  
Baptist Union:

The Pastor and the Christian Culture  
Courses.

BY J. W. CONLEY, D.D.

No pastor can afford to be in-  
different to this educational work.  
It has in it almost unlimited pos-  
sibilities of help for him. It is ad-  
mirably adapted to produce a com-  
pany of intelligent and thoroughly  
equipped workers in the church.  
It offers to the pastor the opportu-  
nity of training these workers to be  
laborers with him in carrying out  
his plans for the church.

Much is said at the present time  
of the decline of the power of the  
pulpit. I do not care now to dis-  
cuss the merits of the question,  
but, *while we are considering the  
decline of the pulpit, it might be  
well to give some attention to the  
decline of the pew, the demand may  
be as great for better hearers as for  
better preachers.* Let the pews be  
filled with those who are thor-  
oughly interested in such studies  
as are outlined in our B. Y. P. U.  
courses and there would then be  
far less said about the decline of  
pulpit power.

But the pastor himself needs the  
help that comes to him personally  
in conducting a class in one or  
more of these courses. In the great  
majority of churches if this work is  
done at all the pastor must lead in  
it, and, as a rule, it is very desir-  
able that he should do so. Many  
pastors excuse themselves with the  
plea that they do not have time,  
with their multiplicity of cares, to  
undertake it; but other matters of  
less importance may well be neg-  
lected, it needs be, to give time for  
this. *The average pastor needs the  
pressure of systematic study involved  
in teaching a class in these courses.  
The demands upon the pastor's time  
are so great that he is in grave  
danger of neglecting his studies.*

He is disposed to put off whatever  
is not pressing upon him, and so  
matters that are vital to his mental  
and spiritual growth are frequently  
pushed into the background. But  
a class in this educational work  
puts on the pressure and holds  
him to something definite. It is  
just what he needs. The churches  
would do a great service to the  
ministry and also to themselves if  
they would insist upon their pas-  
tors doing this work.

Then, too, these courses are rich  
mines in which to find sermons.  
They deal with the practical side  
of things and with those phases of  
truth and of Christian life that are  
particularly helpful to the preacher.  
No pastor can go with Dr. Stifter

this year through the life of Christ  
without having his doctrinal and  
spiritual horizon enlarged. The  
study of the book of Psalms under  
the suggestive leadership of Pro-  
fessors Price and Sampey will start  
many lines of thought that will  
issue in new and helpful sermons;  
and, in the Conquest Missionary  
Course, faith will be continually  
furnished with new evidences of  
the Gospel's power, and the heart  
be filled with evangelistic fervor.  
The homiletical value of these  
studies cannot well be overesti-  
mated.

And further, it is a great advan-  
tage to a pastor to do some teaching  
outside of the pulpit. It is a good  
thing to teach people when they  
can talk back, ask questions, and  
express their own ideas. Many a  
pulpit would be more instructive  
and helpful on Sunday if the pastor  
had spent an hour during the week  
in the class room with his people.  
The Sunday School teacher finds  
the Bible opening up as a different  
book from what it was before he  
undertook to teach that wide-awake  
class of boys and girls. They raise  
questions which he had never  
thought of, and demand from him  
a clearness in his grasp of the  
truth that he did not have before.  
We never really know a truth till  
we are able to impart it to another.  
The pastor who teaches is greatly  
helped in clearness of thought and  
definiteness of statement; and he is  
greatly helped, too, in his know-  
ing how others see things and  
what his people are thinking  
about these matters. *The pastor  
who will faithfully study and teach  
these lessons in our young people's  
courses will be a growing man, and  
need have no fear of a dead line in  
his ministry.*

[Dr. Conley was my teacher  
once, and is now pastor of one of  
the best churches in Chicago.—P.]

HERNANDO B. Y. P. U.

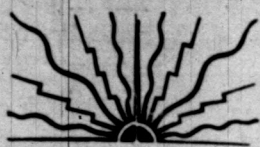
The Hernando B. Y. P. U. gave  
a "box social" at the residence of  
Mrs. E. L. Bass, Friday night  
Sept. 14, 1900. We wish our  
editor and all B. Y. P. U.'s could  
have been with us. We had a de-  
lightful time.

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Cor. Sec.

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